68

MINUTES

OF THE

SIXTY-EIGHTH ANNIVERSARY

OF THE

Mississippi Baptist Association,

HELD WITH

EAST FORK BAPTIST CHURCH,

AMITE COUNTY, MISS.,

October 9th, 10th and 11th, A. D. 1874.

OFFICERS:

S. BUFKIN,	Moderator.
H. H. RATCLIFF,	Clerk.
Dr. J. R. SAMPLE,	Treasurer.

MEMPHIS TENN.
SOUTHERN BAPTIST PUBLICATION SOCIETY, 361 MAIN STREET,
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Ordained Ministers.

Dr. Wm. J. Everette, Summit, Miss.
W. W. Bolls, Liberty, Miss.
L. Scofield, Liberty, Miss.
S. Bufkin, Morgan's Fork, Franklin Co.
James B. Newman, Zion Hill.
Charles H. Otkin, Summit, Miss.

Licentiates.

Henry Quin, Liberty, Miss.
Robert McNeal, Centreville, Miss.
S. H. Thompson, Liberty, Miss.
Judson Bolls, Liberty, Miss.

MINUTES.

EAST FORK BAPTIST CHURCH, Amite Co., Miss.
October 9th 1874.

THE Mississippi Baptist Association met this day to hold its sixty-eight annual session with the East Fork Baptist Church, of Amite county, pursuant to adjournment. The Introductory Sermon was preached by Elder C. H. Otkin, of Summit, Miss., from 1st Corinthians ix. 14. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The subject of ministerial support was traversed from this text with great earnestness and ability.

After one half hour's recess for recreation and dinner the Association convened, and prayer having been offered by Elder L. Scofield, the Moderator appointed Dr. Tucker and J. R. Sample reading clerks, whereupon letters from the different churches were called for, read, and the names of delegates enrolled.

The roll of delegates having been perfected, the Association proceeded to organize, when an election being held, resulted in the re-election of S. Bufkin, Moderator, H. H. Ratcliff, Clerk, and J. R. Sample, Treasurer.

After some appropriate remarks thanking the Association for its respectful consideration and confidence, the Moderator announced that all was ready for the transaction of business.

On motion, the following committees were appointed, viz:

On Preaching—Brothers H. Quin, H. M. Lea, T. J. Cole, M. Jackson, W. Everette.

On Finance—Dr. Dodd, Brothers Stephen Jackson, E. B. Seal.

On Obituaries—Elder Chas. H. Otkin, chairman, E. B. McLain, T. R. Sodbold.

On Nominations—Geo. Perkins, Geo. Cain, A. Turner.

On Corresponding Letter—Elder W. W. Bolls chairman, Brothers Morris, Henry Quin.

On Orphan's Home—Dr. Tucker, Brothers Jno. P. Jones, Stephen Jackson.

On Publications—Elder W. W. Bolls, S. H. Thompson, H. H. Ratcliff.

On Letter from Summit Church—W. Z. Lea, S. E. McDonald, Stephen Jackson.

On the action of Mount Zion Church, Union Church, Hopewell Church and others toward the General Association—Elder E. C. Aeger, chairman, Brothers I. B. Cain, J. R. Sample, Robt. McNeal, L. Scofield, Wm. S. Smith.

On Mississippi College—Elders C. H. Otkin, Bolls, and Newman.

On Ministerial Education—C. H. Otkin, McNeal, McNulty, E. B. McLain, Dr. Everette.

On Order of Business—Elders C. H. Otkin, Bolls, Morris.

On motion, visiting brethren were invited to seats and requested to participate in all the deliberations of the body.

On motion, the Clerk was directed to prepare extracts from the church letters for publication in the minutes.

On motion, Brother Martin, representative from Damascus Church, was excused, also Brother Jas. Wilson.

On motion, Brother Dunn, representative from Zion Hill, and Brother McEntire, delegate from Ramah Church, were excused from further attendance upon this body.

On motion, Brother Felder was received and welcomed as corresponding messenger from Mississippi River Association and leave of absence granted.

Committee on Preaching presented a report, and on motion was received and committee discharged.

On motion, the privilege to lecture on the "Tabernacle and customs of the Israelites" was granted to C. H. Otkin. The lecture to begin at 10 o'clock Sunday morning.

On motion, Association adjourned until 9 o'clock Monday morning.

S. BUFKIN, Moderator.

H. H. RATCLIFF, Clerk.

The Sabbath day was devoted to preaching—the morning service conducted by Elder S. Bufkin and the afternoon by Dr. Tucker, all of which was according to previous appointment.

MONDAY MORNING 9 O'CLOCK,
October 11th 1874.

The Association convened and prayer being offered by S. H. Thompson, the Moderator announced that all was right for business, whereupon, on motion, roll call was dispensed with.

On motion, the Clerk was authorized to report only the final action of the committee on preaching.

The minutes of Saturday's work having been read and approved, were on motion adopted.

Committee on Order of Business presented a report, and on motion, was received and committee discharged.

On motion, the following brethren were received and welcomed from the different Associations, corresponding messengers to this body, viz:

From Bogue Chitto Association—Eld. B. A. Crawford, W. G. Boon, Jas. A. Jenkins and S. J. Hodges.

Eastern Louisiana Association—Eld. S. S. Relyea.

Mississippi River Association—C. J. Felder.

On motion, reports of the following committees were received and committees discharged, viz:

Report of Committee on Obituaries, report of Executive Board of Mississippi Association, report of Executive Board on Mississippi College, report of Executive Board on Ministerial Education, report of Treasurer of Mississippi Baptist Association, report on Biographical Sketch of Zach. Reeves, report on Letter from Summit Church, report on Orphan's Home, report on Publications.

On motion, the report of the obituary sketch of Elder Zachariah Reeves was referred to Committee on Publications.

On motion, the order of business was suspended to hear Dr. Sample on a special subject, who asked for the appoint-

ment of a committee to investigate and report on the following query, viz:

"Should Church action, when done in a call Conference, be regarded as valid when said action has a tendency to conflict with, or repeal an action of a regular Conference?"

Whereupon the Moderator appointed the following brethren as committee: Elder L. Scofield, Dr. Sample and Moses Jackson.

On motion, Brothers Otkin, Newman and W. W. Bolls, were appointed on committee to prepare and report a revised form of statistical table for the use of the churches in this Association, and on motion, the Moderator was added to this committee.

On motion, the Clerk was directed to correspond with the SOUTHERN BAPTIST PUBLICATION SOCIETY on the practicability and cost of publishing in pamphlet form the Biographical Sketch of Elder Zachariah Reeves.

On motion, the churches of this Association were recommended to appoint three Sisters to make quarterly collections in their churches and forward the same to Brother Hall, at Lauderdale, Miss.

On motion, the Association adjourned for one hour for recreation and dinner.

EVENING SESSION, 2 o'clock P. M.

The Association convened and proceeded to business, whereupon, on motion, the Corresponding Messengers were received without the usual ceremony of reading letters.

The following messengers were appointed to correspond with the several Associations, Conventions, etc., viz.:

To Bogue Chitto—W. W. Bolls, B. H. Jenkins, S. H. Thompson and Godwin.

To Fair River—Jas. Newman, Judson Bolls and W. Z. Lea.

To Mississippi River Association—Eld. L. Scofield, Newman, Cole, W. Z. Lea, Hamp. Lea, Jas. E. Lee, Jas. E. Bates and Moses Jackson.

To Union Association—Bro. Morris, Dr. Dodd, and, on motion, Eld. S. Butkin was added.

To East Louisiana Association—W. W. Bolls, Eld. L. Scofield and S. H. Thompson.

To Pearl River—Dr. Everette, S. B. Newman and McNulty.

To State Convention—Jas. Newman, S. H. Thompson, Bolls, Everette, McNulty, Otkin, W. Z. Lea, Hampton Lea, A. Turner, Dr. Sample, R. McNeal, T. R. Cotton and George Cain, and, on motion, Eld. S. Butkin was added.

On motion, correspondence with the General Association was deferred for the present.

On motion, the report of the committee on the query proposed by Dr. Sample was received, and committee discharged.

The report of Committee on General Association was presented, and on being amended, was received and the committee discharged.

On motion, messengers to General Association were appointed as follows, to-wit: C. H. Otkin, L. Scofield, S. H. Thompson, W. W. Bolls, B. H. Jenkins, H. G. Quin, W. Z. Lea, McNulty, J. R. Sample, Dr. Everette, H. H. Ratcliff, E. B. McLain, R. S. McLain, Moses Jackson, Jas. B. Newman, Jas. Bates, S. E. McDonald and Jas. E. Lea.

On motion, reports of committees on the following subjects were received, and committees discharged, to-wit: Report on Nominations, on Missions, on Finance, on Corresponding Letters.

On motion, it was determined to select a place for the next annual meeting of the Mississippi Baptist Association, whereupon it was unanimously agreed that the next session should be held with Liberty Church, commencing on Saturday before the second Lord's day in October, 1875.

On motion, a resolution in regard to making collections for Missionary purposes was presented and adopted.

On motion, a resolution was presented and adopted, requesting the churches, through their delegates, to take up collections for Missionary purposes at once, and forward the amounts to the Treasurer of the Executive Board of the Mississippi Association.

On motion, a resolution was adopted requesting the churches of this Association to contribute to the support of Judson Bolls in Mississippi College, the present session.

On motion, Bros. Otkin, Bolls and Newman were appointed a committee to revise the rules of decorum and powers of the Association, and, by motion, Eld. S. Bufkin was added to this committee.

On motion, a resolution thanking the citizens and brethren of East Fork Church and vicinity for their generous hospitality, and the officers of this Association for their fidelity in the discharge of their duties, was adopted.

On motion, a resolution was adopted allowing the clerk twenty-five dollars for his services.

On motion, it was resolved that the clerk call upon the different churches for an additional contribution in case there is not a sufficiency of funds in the Treasury to defray the expenses of this Association.

On motion, the minutes being read and approved, the Association adjourned to meet at Liberty Church on Saturday before the second Lord's day in October, A. D., 1875.

S. BUFKIN, Moderator.

H. H. RATCLIFF, Clerk.

The clerk submits the following abstracts from the letters of the different churches of this Association:

Damascus—Reports peace and harmony among the brethren, and a few accessions. Has a monthly prayer-meeting, a Sabbath-school two Sundays a month. Eld. J. A. Snyder is pastor.

East Fork—Has had a revival, and has been much encouraged. Reports no prayer-meeting or Sabbath-school. Eld. Jas. Newman is pastor.

Ebenezer—Has the services of Eld. Scofield twice a month. Reports no prayer-meeting or Sunday-school, and no revival of religion.

Friendship—Reports considerable interest, nine accessions, and no prayer-meeting or Sabbath-school. Eld. W. H. Bailey is pastor.

Gallilee—Has had a protracted meeting, and has been encouraged. Has had five accessions by baptism, and one by letter. Has a good prayer-meeting and a flourishing Sunday-school. Eld. S. Bufkin is pastor.

Hopewell—Reports peace and harmony, and a healthful condition. Reports no prayer-meeting, but a successful Sunday-school. Sends up a resolution dissolving her connection with the General Association. Eld. S. Bufkin is pastor.

Liberty—Reports herself in a flourishing condition; has had a protracted meeting and some accessions; has the services, twice a

month, of Elder W. W. Bolls; has a prayer meeting once a week, and a flourishing Sabbath-school.

New Hope—Has been blessed with great encouragement; has had a revival of religion, and her membership increased from five to forty-eight; has prayer meeting and good Sabbath-school; preaching is supplied by Bro. Morris; has also a singing society.

New Providence—Reports progress; has had some accessions; is at peace, and Christian fellowship abounds; has a prayer meeting and good Sabbath-school; Elder J. Newman is pastor, and also the services of Bro. S. H. Thompson (licentiate) once a month.

Percy's Creek—Reports herself in a cold state, and not at peace; has had a Sabbath-school only a portion of the year; reports no prayer meeting; Elder W. W. Bolls is pastor; Bro. S. E. McDonald has a mission Sabbath school in adjoining neighborhood; has licensed Bro. Judson Bolls to preach.

Ramah—Has had a good meeting and some accessions; Elder W. H. Bailey is pastor; reports no prayer meeting or Sabbath-school.

Sarepta—Has peace and harmony and the services of A. L. Travilian; has had a very encouraging meeting, which resulted in the accession of thirty members; has had a prayer meeting and Sabbath-school; sends up a resolution dissolving her connection with General Association.

Summit—Presents a gloomy report of her condition; has many important suggestions for the consideration of the Association; asks for the appointment of a committee to prepare and report a plan by which the churches may be made more efficient in their work; complains of disorder and a want of proper discipline; regards the letter system in effecting changes in church membership as death to discipline; has a prayer meeting once a week, and an interesting Sabbath-school; Elder Chas. H. Otkin is pastor.

Union—Is in a flourishing condition; has built a new and comfortable church; has a prayer meeting and good Sabbath-school; asks that the Association recognize her separation from the General Association; Elder S. Bufkin is pastor.

Mount Zion—Is in a healthy and growing condition; has a regular monthly prayer meeting, and a large and well attended Sabbath-school; by a unanimous vote she has dissolved her connection with the General Association; Elder S. Bufkin is pastor.

Zion Hill—Is in a good condition; Elder J. Newman is pastor; has had some accessions to her membership the past year; has a Sabbath-school; no prayer meeting reported.

Pioneer—Reports herself in bad condition; has been without preaching for nearly a year; no prayer meeting or Sabbath-school reported; has no pastor, but has petitioned for one.

REPORT OF COMMITTEE ON ORDER OF BUSINESS.

1. Roll call.
2. Reading minutes of previous meeting.
3. Receiving messengers from corresponding bodies.

4. Appointment of messengers to corresponding bodies.
5. Reports of committees.
6. New business.
7. Adjournment.

Respectfully submitted,

CHAS. H. OTKIN,
W. W. BOLLS,
—— MORRIS,
} Committee.

COMMITTEE ON QUERY.

"Has a called conference of a church the right to set aside or rescind the acts of a regular conference?" Submit that a called conference has no such right.

L. SCOFIELD,
J. R. SAMPLE,
M. JACKSON,
} Committee.

The committee to whom was referred the action of the four churches that have withdrawn their connection with the General Association of South Mississippi and East Louisiana, beg leave to report the following preamble and resolution.

WHEREAS, The Mississippi Baptist Association did, three years ago, in accordance with the specifically expressed wish of a large majority of the churches, appoint delegates to meet in counsel with delegates of other Associations, and thereby entered into the organization of a General Association. And,

WHEREAS, The action of the Association, on this occasion or at any subsequent time, cannot, according to Baptist theory, be construed to have any binding effect on the churches, and especially cannot be construed to commit any church not wishing it, with the General Association. Therefore,

Resolved, That in the future all churches and individuals who feel it their duty to co-operate with the General Association, are most heartily invited to do so, and that no act of this body in correspondence with said General Association, be construed so as to involve those churches who do not feel disposed to co-operate with said body.

E. C. EAGER, Chairman.
D. B. CAIN.
L. SCOFIELD.
J. R. SAMPLE.
R. J. McNEAL.

Your Committee on the Suggestions from the Summit Baptist Church, would report as follows:

We are in favor of enlarged statistics for our Association, and we recommend that a Committee of three be appointed to prepare the same; that they be printed separately from the minutes; that two dozen copies be printed; that the Treasurer is hereby authorized to pay for the same, and that the churches are hereby

requested to fill the form so prepared for our next associational meeting.

We further recommend to the churches that a quarterly collection be taken up for Home and Foreign Missions and Ministerial education; that the pastors are urged to bring this matter before the churches, and that the churches decide what amount shall be given to each object, and through what Board it shall go.

We further recommend that said Committee be appointed to report at the next meeting of the Association on the propriety of having a Church Manual prepared for the purpose of promoting greater harmony and uniformity of action among the churches.

STEPHEN JACKSON.
S. E. McDONALD.
W. Z. LEA.

ORPHAN'S HOME.

Your Committee beg leave to call the attention of the Association to the importance of the work which has been undertaken by the Baptist brotherhood in Mississippi, in providing a "Home" for destitute children.

In the mysterious providence of God, a large number of these little helpless ones are thrown upon the charities of the world for lack of natural protection, and usually such children are doomed to be brought up in ignorance, and readily fall into vicious habits, if they do not actually become pests to society. It is the province of the Home at Lauderdale, to receive and shelter these poor children, provide them with suitable clothing and food, give them a plain English education, and train them to such employment as may be suited to their individual peculiarities.

Thus you perceive that they are not only preserved from the dangers which beset the way of unprotected children, but are fitted to become useful citizens, and in turn do good to others, who like themselves know the bitter experience of orphanage.

The work of the Orphan's Home is worthy of our sincere approbation and sympathy, and deserves the cordial support of all who love our Lord Jesus Christ. We therefore recommend that this Association give to the Orphan's Home, at Lauderdale, all the aid and encouragement within the power of the body, and that the churches be requested also to take up special collections for this good work.

Respectfully submitted,

W. H. TUCKER,
J. P. JONES,
S. JACKSON,
} Committee.

PUBLICATIONS.

Your Committee on Publications beg leave to report:

That we hail with joy the prospect of having our own publishing done at home in the SOUTHERN BAPTIST PUBLICATION SOCIETY,

Memphis. In addition to this, we have many good religious periodicals that are ably conducted by good men, and we would recommend that at least one or more of these be taken in each family, that the children may be encouraged to read, and inform themselves as well as to keep pace with the great religious movements of the day.

Respectfully submitted,
W. W. BOLLS,
S. H. THOMPSON,
H. H. RATCLIFF,
} Committee.

NOMINATIONS.

Your Committee on Nominations report as follows:

Introductory Sermon for next year—Elder W. W. Bolls. Alternate Elder S. Bufkin.

Missionary Sermon—Elder L. Scofield.

Executive Board of Mississippi Baptist Association—Ira A. Jenkins, J. R. Sample, R. T. Rice, Geo. Lumpkin, S. Jackson.

Respectfully submitted,
G. W. PERKINS,
A. S. TURNER,
G. M. CAIN,
} Committee.

EXECUTIVE BOARD.

The Executive Board of Mississippi Baptist Association beg leave to submit the following report:

The Board organized as early as practicable after being appointed, and adopted the following plan of operation:

First. The Secretary of the Board was instructed to communicate with the pastors of the churches in the Association, requesting them to take up public collections at their various appointments during the month of January, for missionary purposes, and forward the amounts collected to the Secretary, and in the meantime the Board would secure the refusal of the services of at least one efficient minister to supply the destitute region in the neighborhood of Spring Hill Church, in Franklin county.

After said collection was made, should there be funds enough raised to justify the Board in attempting to accomplish more, the services of other ministers would be secured. The refusal of the services of Brother Bolls to Spring Hill Church once a month was obtained. The Board having received no assistance from any of the churches in the Association, except the church at Liberty and Ebenezer, it was not deemed advisable to accept the services of a missionary, with but little or no assurance of being able to pay him for his services. Whereupon the Board released Brother Bolls from his promise to preach at Spring Hill, that he might seek a field of labor elsewhere, and returned the amount contributed by the above named churches that the brethren of those churches might use the

funds for such purposes as they might wish, the amount not being sufficient to be used to any advantage by the Board.

R. T. RICE, Chairman.

J. R. SAMPLE, Secretary.

OBITUARIES.

Your Committee on Obituaries would report as follows:

Your committee cannot learn of any deaths that have occurred during the past Associational year which call for particular mention upon the minutes of this Association. We believe that in the notices of the character of our deceased brethren we should be severely honest.

Respectfully submitted,

CHAS. OTKIN
T. R. GODBOLD, } Committee.
E. B. McLAIN,

MINISTERIAL EDUCATION.

Your Committee on Ministerial Education would report as follows:

Your committee believe that this matter should be kept before the Association. We are heartily in favor of educating those whom the Lord has called to preach the gospel. But it should be ever remembered that to educate the young men called to this work, is the duty of churches. Nothing can absolve them from this solemn obligation. This being true, as we believe, and that the age in which we live demands an educated ministry being also true, we state but a plain fact, that each church should raise a yearly revenue for ministerial education.

Respectfully submitted,

WM. M. McNULTY, Chairman,
E. B. McLAIN, } Committee.
CHAS. H. OTKIN,

TREASURER'S REPORT.

J. R. Sample, Treasurer, in account with Mississippi Baptist Association:

To amount received at hands of my predecessor in office, W. Z. Lea	$109 80
To amount paid for publication of minutes	60 00
" " " Clerk for services	25 00
To amount remaining in treasury	$24 80

Respectfully submitted,

J. R. SAMPLE, Treasurer.

MISSISSIPPI COLLEGE.

Your Committee on Mississippi College would respectfully report: We regard Mississippi College as an institution of learning worthy the patronage of all our people. We are in every way satisfied with the management of the school by its present president and faculty. As a Baptist institution, we would earnestly recommend it, not only to all our people, but to all those who have the gospel ministry in view.

Respectfully submitted,

CHAS. H. OTKIN,
W. W. BOLLS,
JAS. NEWMAN,
} Committee.

LETTER OF CORRESPONDENCE.

Your Committee on Correspondence beg leave to report:

The Mississippi Association, to her sister Associations, sendeth greeting:

Our sixty-eighth annual meeting convened with East Fork Church, on Saturday before the second Sabbath in October. We have a good attendance of delegates from the churches, and most of them report accessions to their membership, though not as lively a state of religion as we could wish. The pressure of the hard times, as well as the want of a missionary spirit in our midst, is crippling our missionary operations very much, so that our Board has not been able to accomplish anything in that way for the cause of Christ. Four of our churches have withdrawn from the General Association of South Mississippi and East Louisiana. We respectfully solicit a continuance of your correspondence with us. We refer you to our minutes for further information.

Respectfully submitted,

W. W. BOLLS, Chairman.

FINANCE REPORT.

Your Committee on Finance respectfully report the following:

New Providence Church	$5 00	Ebenezer Church	$5 00
East Fork Church	6 00	Zion Hill "	5 00
Gallilee "	6 00	New Hope "	2 00
Ramah "	5 00	Friendship "	3 00
Summit "	5 00	Union "	8 00
Sarepta "	6 00	Mt. Zion "	8 00
Percy's Creek "	4 30	Pioneer "	3 50
Liberty "	5 00	Hopewell "	5 00
Damascus "	5 00		
Total			$88 80

Submitted by,

A. M. DODDS,
S. JACKSON,
E. B. SEALS,
} Committee.

RESOLUTIONS.

The following resolutions were offered, and on motion adopted, to-wit:

Resolved, That we recommend to the churches of this Association the appointment of three Sisters as a committee, to take up quarterly collections in their respective churches, to be forwarded to Brother Hall at Lauderdale, for the benefit of the Home.

Resolved, That the Biographical sketch of Eld. Zachariah Reeves be published in the Minutes of this Association, and that the Clerk be authorized to have as many as fifteen hundred copies struck for general distribution.

Resolved, That a Committee of three be appointed to revise the Rules of Decorum and the Powers of the Association, and submit the same for the consideration of this Association at its Sixty-ninth Anniversary.

Resolved, That this Association encourage and solicit aid from the different churches within its limits for the support and maintenance of Brother Judson Bolls, a student for the ministry at Clinton College, Mississippi, for the present session.

Resolved, That the churches of this Association be requested to report to the Missionary Board of this body, whether they are willing to take up the quarterly collections indicated in the report on the suggestions of the Summit church, and that the Board notify the churches of their action in this matter by the 1st of December next.

Resolved, That this Association tender its thanks to the citizens and brethren of East Fork Church and vicinity, for their generous hospitality, and to the officers of the body for the fidelity they have exhibited in the discharge of their duties.

Resolved, That the Clerk be allowed the sum of twenty-five dollars for his services.

RULES OF DECORUM.

1st. The delegates who are regularly chosen by the churches in our Union shall compose the Association.

2. The delegates so chosen shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those baptized, received by letter, restored, dismissed, excluded, and dead since the last Association.

3d. The delegates thus chosen and convened shall be denominated the "Mississippi Baptist Association."

4th. This Association shall have a Moderator, Clerk and Treasurer, who shall be chosen by the members present.

5th. If a new church desire to be admitted into the Union, they shall petition by letter and delegates. If on examination found orthodox and orderly, they shall be received by the Association, manifested by the Moderator giving their delegates the right hand of fellowship.

6th. No church in the Association shall have a right to more than two delegates, until she shall exceed one hundred members. Then she shall be entitled to an additional delegate for every fifty.

7th. Every query sent to the Association by any church in the Union shall be read and put to vote by the Moderator, whether it shall be debated, and if there be a majority for it, it shall be taken up and investigated; provided, always, that those be first considered which effect the Union of the churches.

8th. Every motion made and seconded shall be taken up by our Association, except it be withdrawn by the person who made it.

9th. Only one person shall speak at once, who shall rise from his seat and address the Moderator.

10th. The person thus speaking shall not be interrupted, except he depart from the subject, break the rules of decorum or cast reflection on a brother; in which case he shall be immediately called to order by the Moderator.

11th. No person shall speak more than twice on the same subject, without leave of the Association.

12th. No Brother shall be allowed to whisper or laugh during the conference, neither shall he absent himself without leave of the Moderator.

13th. The Moderator shall have the liberty of speaking on any question that may be debated, provided the chair may be previously filled, and have the privilege of voting only when the Association is equally divided.

14th. The names of the delegates shall be enrolled by the Clerk, and called over as often as the Association may deem expedient.

15th. We think it absolutely necessary to have an associational fund for defraying the expenses of the same, for the raising of which we think it the duty of each church in the Union to contribute such sums as they may deem proper, and send by the hands of their delegates to the Association, and the money thus contributed by the churches shall be deposited in the hands of a treasurer, by the Association appointed, who shall be accountable to the Association for all moneys by him received and paid out, according to direction of the same.

16th. The minutes of the Association shall be read and corrected if necessary, and signed by the Moderator and Clerk before the Association rises.

17th. These rules of decorum may be altered, changed or amended, from time to time, or any part of them, when a majority of the churches in the Association shall deem it necessary.

POWERS OF THE ASSOCIATION.

1st. It shall be the business of this Association to provide for the general union of the churches.

2d. To keep up a friendly correspondence, when convenient, with sister Associations of the same faith and order.

3d. This Association shall have no power to Lord it over God's heritage, nor infringe upon any of the internal rights of the churches.

4th. It shall be the duty of this Association to give the churches the best advise in its power, in different matters, to inqure into any difficulty that may exist between sister churches, and remove them if possible.

5th. To admit any of the brethren in the ministry as assistants, but not to give them the privilege of voting.

6th. This Association shall have power to withdraw from any church in the Union which may be unsound in doctrine or immoral in practice, until reclaimed.

7th. To appoint any person or persons, by and with their consent, to transact any business which the Association may deem necessary or proper.

8th. The Association shall have power to adjourn to any time or place they may think proper.

9th. The Association shall be opened and closed with prayer.

STATISTICAL TABLE.

CHURCHES.	NAMES OF DELEGATES.	COUNTIES.	POSTOFFICE.	ADDITION BY			LOSS BY			MEMBERSHIP.			Ministers	Contributions	Number Ministers	Licentiates	Day of Meeting
				Baptism	Letter	Restoration	Death	Letter	Exclusion	Whites	Blacks	Total					
Damascus	Stephen N. Martin, John F. Porter	Lincoln	Caseyville	7	1	...	...	1	1	.....	.....	57	1	$5 00	25	...	4th.
East Fork	James E. Bates, G. N. Gray	Amite	Liberty	12	6	1	1	2	1	.....	.....	169	...	6 00	40	1	.....
Ebenezer	L. Seofield, Geo. Perkins, W. J. Smith	Amite	Rose Hill	20	1	1	1	3	3	136	59	19	...	5 00	50	...	1st & 3rd.
Friendship	J. E. Byrd, L. D. Posey	Lincoln	Brookhaven	9	3	1	2	4	...	.....	.....	56	...	5 00	35	...	4th.
Galilee	Stephen Jackson, E. B. McLain	Amite	Centreville	5	1	2	2	5	5	96	25	121	...	6 00	40	1	1st.
Hopewell	D. B. Rollins, S. S. Montgomery	Franklin	Meadville	5	1	1	3	7	1	70	12	82	...	5 00	25	...	3rd.
Liberty	W. W. Bolls, W. Z. Lea, H. H. Ratcliff	Amite	Liberty	12	3	...	...	4	...	.....	.....	157	1	5 00	25	...	3rd.
New Hope	J. R. Mullins, Chas. Emfinger	Franklin	Meadville	26	15	3	1	...	...	.....	.....	48	...	2 00	20	...	.....
New Providence	S. H. Thompson, Geo. Lumpkin	Amite	Liberty	3	2	...	1	...	...	84	19	103	...	5 00	30	1	4th.
Percy's Creek	S. E. McDonald, George S. Morris	Wilkinson	Woodville	...	...	...	...	2	3	33	7	40	...	4 30	25	...	2d.
Ramah	J. M. Godwin, Charles P. Buckles	Franklin	McCall's Creek	21	2	...	...	...	...	.....	.....	87	...	5 00	40	...	.....
Sarepta	Samuel Morris, D. W. Thompson	Franklin		36	4	1	...	8	1	.....	.....	105	...	6 00	40	...	.....
Summit	Charles H. Otkin, A. Turner	Pike	Summit	...	8	2	3	8	12	.....	.....	102	1	5 00	25	...	.....
Union	S. Bufkin, E. B. Seal, W. T. Seal	Franklin	Morgan's Fork	30	2	3	1	16	4	154	9	163	1	8 00	40	...	4th.
Mt. Zion	Charles P. Jones, W. R. Cain, G. M. Cain	Franklin	McCall's Creek	35	4	1	1	14	6	.....	.....	302	..	8 00	50	...	2d.
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Total				221	55	17	16	77	40	573	131	1940	5	$88 80	552	4	

ELD. ZACHARIAH REEVES.

The subject of this sketch was born in Richland district, South Carolina, October 31, 1799.

His father was a farmer, in moderate circumstances. Both his parents were devout and consistent Christians. They walked humbly before God—revered for the correctness of their lives, as guided by the principles of a divine religion. His mother is spoken of as a woman of positive character, of a cheerful disposition, and much fixedness of purpose. His father possessed marked traits of character. To him Christianity was a living reality. The consciousness of his need of divine help, and the recognition gratefully to acknowledging daily God's blessings caused him to establish in his family the rule of having family worship. While he did not believe that God blesses his children according to their deserts, yet he had an uncompromising faith in the words of inspiration, "Them that honor me I will honor; and they that despise me shall be lightly esteemed;" and so the family altar was never neglected. Nightly the Bible was read, and nightly did the good man lead his family in their devotions to him who ever hears the prayers of earnest, truth-loving men. The toils of the day had never been so fatiguing, or were circumstances ever so unpropitious, as to swerve him from this duty, or to rob him of this sacred privilege. So that it is said by persons who knew him well in this, family daily worship was never omitted. Blessed example! Will such influence ever die? He was a deacon in the church. Both husband and wife were Baptists. Their ancestors for generations past were members of the Baptist denomination.

If Zachariah was not educated in the best schools of the country—since the pecuniary condition of the father forbade it, but rather required his aid in the tillage of the soil to support the family—yet he was trained in a home-school of sweet and lasting influences, of correct morals, and of sacred duty. The log cabin in the new clearing was a home of delight. Here virtue was fostered, and purity of morals inculcated, and the soul's highest culture received the assiduous attention of parents devoted to God, and conscious of their responsibility to train their children "in the nurture and admonition of the Lord."

Early in 1811 the parents of Zachariah removed from South Carolina, and during the month of February of the same year they located in Pike county, Mississippi, then a territory.

Here their life was spent—a life of toil, yet, full of sweet and pleasing memories. Amid the primeval forest of this region, and the hard labors and privations of the early settlers, grew up young Zachariah, destined to become a mighty man in Israel. If their lot was hard; their fare humble; their garments home-made; their commerce limited through the want of funds and the distance to market, they enjoyed the blessings of a free country, an open Bible, and a preached gospel. They were times in which strong physical constitutions were brought out, strong character moulded and vigoruos thought evolved. Men and women enured to the hardships incident to the first settling of the country had no time for idle repinings about their condition. Their wants were few, and these, with God's blessings upon their honest labor, they were able to provide.

Zachariah Reeves grew to manhood among the early scenes of hard work and joyous life, strong in the power of bodily endurance, and vigorous in native strenght of mind. Without this preparation it is questionable whether he could have ever performed the work in the ministry which his long and zealous labors among the churches of the Mississippi Baptist Association abundantly show.

He married early in life. The partner of his choice was Miss Anna Wells, a young lady of respectable parents, They were Presbyterians. Some objections were raised by the parents of the young lady to the marriage. As, however, there was a mutual understanding between Mr. Reeves and Miss Wall, any obstacle thrown in the way of those who have privately plighted their faith, would only strengthen their determination to consummate their wishes. They soon found an oportunity to carry out their design. It was not long before all parties became reconciled. Mrs. Reeves was a pious women. At this time Mr. Reeves was not a christian. He was fond of wordly amusements and enjoyed them with a zest.

In 1823 he was hopefully converted, and in the month of June, of this year, he was baptised into the fellowship of Friendship Baptist Church by Elder Absolom Harper. This church was situated about six miles north of Summit in Pike county. Prior to his conversion, Mr. Reeves was deeply irreligious. He was exceedingly fond of gay associates, and the gatherings of young persons for the various amusements of the day. Frequently would he ride a dozen miles after the day's work to be present at a party, and yet lose no time from his work in the field next day. His conversion was genuine. It was not only a change of the intellect, but of his moral nature. His love of things had been transformed. What was once irksome, now became a delight. There was a sure foundation for a better life. Nobler objects than those he once pursued inspired his renewed nature. The conference meeting of the church was to him a pleasure no less than a duty. He felt that he was a soldier in the sacramental hosts of God's people, and that it was his duty to be present in the drill, and march, and battles of that army which God had chosen for the

subjugation of a hostile world, and the enlisting of that world under a new banner, and under a new commander, even Christ the Captain of our salvation. To be absent from the business meetings of the church, her stated seasons of worship, or to neglect any of the duties which the church demanded at his hands, was the unmistakable indication in his judgment of a want of fealty to Christ, his crucified but risen Lord. Noble conception! Sheet anchor amid life's wild and varied temptations! His profession before the church, was his oath of allegiance to Christ. One duty, however, cost him many a struggle. For five long years he acknowledged the sacred claims upon him to conduct the devotions of his family to God, and thus set before them the example of a christian father and a christian husband, but practically denied to possess the ability to its performance. Here it seems the Evil One had made his strong-hold. For five wearsiome years, unremitting warfare was continued between a high and pressing duty and its continual nonperformance. At last the victory was gained. The example of his pious father was now practiced by him. He was not ashamed to honor the Master in his family. From this time to the day of his death he kept up the worship of God in his family. How sweet the influence of such an example!

After a membership of nine years the church believed him called to do a great work in the Master's vineyard, to preach the unsearchable riches of Christ's gospel to earth's perishing mortals. On the 7th day of April, 1832, he was therefore formally licensed to exercise his gifts. In seven months the church became satisfied that he should now be set apart to the full work of the gospel ministry—a presbytery was called for this purpose. On the 18th day of November of this year the presbytery assembled in the Friendship Baptist meeting-house, when Bro. Zachariah Reeves, after being thoroughly examined, was set apart to his life-work as a minister of the gospel by the imposition of hands, prayer, charge and presentation of the Bible. The ordaining council was composed of Elds. Joel Harvey, Charles Felder, Jesse Young, Benjamin Garlington, Thomas D. Grante and Shadrach Coker. He had now entered the thirty-fourth year of his age, full of bodily strength and vigorous health.

He soon took a prominent position among the ministers of that time. He was regarded by his brethren as a man of native powers of mind—as one mighty in the Scriptures. After the death of the lamented Charles Felder, Bro. Reeves was chosen Moderator of the Mississippi Baptist Association in 1843, and for twenty-four years he was the beloved and revered presiding officer of the oldest Baptist Association in the State. In twenty-eight years he was absent from this body four times, and this was caused by providential hinderances. This was indeed a distinguished honor. It indicates at once the confidence reposed in him as an executive officer, no less than the high estimation in which he was held by the brethren composing this Association. It shows, too, his untiring devotion to the cause of Christ, and his persevering fidelity to the interests

of Zion—a fidelity which spurned an excuse which involved no impractibility, or that exposed to reproach the profession of a Christian. The voice of duty was a summons to labor—her command was imperative.

His labors in the ministry, during thirty-nine years, were full of zeal and self denial. He was indeed instant in season and out of season. He was constantly pastor of four churches, and, for years, served as many as seven. He seldom spared himself. Two-thirds of his time he was away from his family. Amid summer heat o winter cold, his work called him from home, and duty said, go! In the latter part of his life, when an invalid wife required his attention, he seldom failed to be at his appointments. Notwithstanding this devotion to the church, this unflagging faithfulness to promote the deathless interests of humanity—to be a soul winner, how poor was the remuneration for the arduous labors of this earnest worker. Still he bore this uncomplainingly. If he failed in any article of duty, it was in failing to insist upon a regular and systematic compensation for his work. For if there was one minister who richly deserved a liberal, systematic support more than any other, it was Bro. Zachariah Reeves. For seven or eight years, his wife was an invalid confined to her bed. During all this time he preached incessantly—having charge of four churches. Few men, indeed, would have practised the self-denial, endured the privation, and performed the work for the compensation he received.

As a preacher, he was plain, practical and forcible. He was original in his thinking—carved out his own thoughts. Unlike most men of his limited attainments, he was never boisterous in the pulpit. His style of preaching was conversational; his manner, affectionate; his address, easy. He never forgot the solemnity of the place he occupied. Nothing was introduced by him in the pulpit that would provoke a smile, or an unbecoming levity in the house of God.

His illustrations of divine truth were generally original. The security of the Christian he illustrated thus: "Within the building of a bank is a fireproof vault, strongly made, and within the vault is an iron safe, and in this is the money. The thief must break through four doors to obtain the money. Our life is hid with Christ in God. The Christian's security is only then endangered, when God and Christ shall have been dethroned." Another illustration of the Spirit's influence upon the Christian, in directing him in the way of righteousness, was: "We know that the Holy Spirit is directing us, just as the boy knows that the kite is supported by the air at nightfall, by its drawing the cord, though the kite itself is invisible." Would he elucidate the blessedness of the economy of grace over the old dispensation of works, imposing ceremonies, costly sacrifices, fearful and exacting requirements of divine law, it was the shadow and the tree. In point of blessedness, the economy of grace is like the goodly tree—the dispensation of works like the shadow of that tree. Would he convey his estimation of an educated ministry over a ministry not so favored;

it was like a well ground ax as compared with one not so ground. The metal of both may be equally good. His illustrations and scriptural quotations were in their applications remarkably opposite.

As to the matter of his preaching, salvation by grace was the great theme—Christ, the Savior, appeared in ever sermon. He appeared before his congregations as one conscious that the impenitent were spiritually diseased; that they were alienated from the life of God, and that there is but one remedy, namely—salvation through faith in Christ. His ideas upon these two central truths of the gospel were as clear as a sunbeam—man's helplessness, and a willing and able Savior. Nor did he ever omit to enjoin obedience to all of Christ's commandments upon the converted. If you love the Lord, he would say, you must keep his commandments. Obey him, then, in the ordinance of baptism. Follow him into the Jordan. It is thought that he baptized from three to four thousand persons during his ministry.

His views in regard to the doctrines held by Baptists, and the usages of the denomination, were clear. He never confounded the independence of the churches with Associations as advisory bodies. He understood well that the latter were creatures of the churches. No Association could enact a law for the churches in his presence, without a solemn protest. So infant salvation and the salvation of born idiots were, according to his understanding, embraced in the covenant of grace—saved by Christ. They were sinful beings, but not sinners.

He was a strict disciplinarian; was a strong believer in the purity of the churches. Those who would not walk according to the gospel had no interest in Christ's kingdom on earth, and the church should therefore withdraw fellowship from such. He was a landmark Baptist; he did not believe in pulpit affiliation. He could not comprehend how a mixture of truth and error could promote spiritual growth, or subserve the cause of Christian union. His only hope of union among Christians was a compliance with the plain requirements of God's law. If we base our hope upon any other foundation, it will be dashed to pieces so surely as the hope is made. As long as there was conflict of opinion upon a plain law there could be no union—it was contrary to the very nature of things. He classed alien immersion with infant baptism; they were ruinous heresies, dishonoring to God, and dangerous to the well-being of our churches.

He was decidedly in favor of an educated ministry. He took a common-sense view upon this subject. The ax sharpened would do more and better execution than one not sharpened. The minister educated, whose mind was disciplined to orderly thinking, was better prepared to understand God's word, and to present divine truth in a more pleasing and effective manner than he who scarcely knew how to study was able to do. He had no patience with that absurd idea that men are educated to become ministers. He understood well that those whom God has called to preach are to be educated to prepare them for their work. He regarded educa-

tion as a benefit, and not as a creative act, making preachers of men. Grinding does not make the ax; no more does education make a man a preacher of the gospel. He stated many years ago to Eld. E. C. Eager, who was then on a visit to South Mississippi as agent of Mississippi College, "that two worldly men proposed to educate him, pay his expenses through college. He was then married. His life-sorrow was that he had not embraced the opportunity." Such are the eminently sound views upon ministerial education of a brother revered no less for his piety than his excellent judgment.

As a Missionary Baptist, he believed that the church being "the pillar and ground of the truth," and "the light of the world" owed to the world the gospel—that neither latitude nor longitude bounded this debt. "Go ye into all the world" meant every zone and clime of earth—that the soul of the Hottentot or the New Zealander, or the European was alike precious in the sight of the Lord; that men everywhere stood in need of the gospel. Entertaining such views, he wheeled into line with his brethren in the great Sunday-school movement. He believed the Sunday-school a mighty instrumentality for good; it was the duty of the church thus to train the young. This was a part of the Home Mission work of the church. He gave it his unqualified support.

His character as a citizen, a Christian, a minister of the gospel, was irreproachable. He was sincere and honest in his faith, in his purposes, in his intercourse with men. He never called good evil, and evil good. What he was at home, he was abroad; always the honest, sincere Christian gentlemen. He was not rash in his condemnation of men. He harbored no dark suspicions concerning the evil designs of men. He thought that "sufficient for the day is the evil thereof." He was sedate in his general behavior, yet cheerful in disposition.

We come now to the close of his life. Amid all of his arduous labors, many privations, he had experienced many sorrows. Often had he been called upon to pass through the deep waters of affliction. Dark clouds had often gathered over his home. Sickness had visited the family, anxiety had brought pallor to the cheek; and the inspiration of high hopes of future usefulness concerning those he loved so well as a tender parent, had often been chilled by the approach of certain dissolution. Six lovely flowers had ceased to bloom; six times he and his beloved companion had followed the remains of their little ones to their last resting place; six times were they mourners, six times did death break the family circle. Grief-stricken, subdued by their sad visitations, no murmer escaped the lips of the devoted parents. Conscious were they that the "judge of all the earth will do right." At last, after an illness of — years, his devoted wife was called hence. On the twentieth day of July, 1866, in the sixty-second year of her age, she breathed her last. She bore her afflictions with the fortitude of a christian. Of her ten children, three daughters and a son still sorrow.

He now felt that his own end was near at hand—that his work was about finished. From this time, he thus expressed himself to his brethren at every Associational meeting. His house had been set in order—he was waiting for the summons. He was ready for the Master's call. After an illness of a few days, at the house of a friend where he had been invited to celebrate the rights of matrimony, on the 23d day of July, 1871, he fell asleep in Jesus. All who knew him felt that a good man in Israel had fallen. He was beloved by all his brethren. His name is a household word of sweet remembrance in all the churches of South Mississippi. He is gone, the last save one of a noble line of pioneers who preached the blessed gospel of the Son of God in the Southern portion of this State. He is gone to that bright world of sainted spirits to which he pointed his fellow-men durning an earnest ministry of thirty-nine years, as the home of believers in Christ, so we trust. He is dead. Nay, he lives—he lives in the affections of the churches; in the remembrance of a pious life; in a ministry consecrated to the service of God, and spent for the good of our beloved Zion.

"He being dead, yet speaketh."

He speaks to us in a noble example—a persevering ministry and a stainless Christian character.

Respectfully submitted,

CHAS. H. OTKEN.

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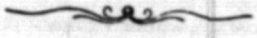

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